1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1



783 748 Pierce College. It is hard for most Greeks, no matter how highly trained, to bring into the social worker–client relationship an objectivity modeled on the doctor–patient relationship. The Greek social worker finds it difficult to think of the client as a case and almost immediately empathizes or scolds in a way that would be considered quite unprofessional by American standards. Psychiko, hardly the twentieth-century rationale for social welfare, continues strong in Greece today, and the Bishop of Messenia is doing much to keep it alive in his diocese, which seems much the better for it.

### The Peasant Confronts Death

761 773 775 The peasant assumes that there is an afterlife and talks about doing kind deeds "for the good of the soul." But these practical villagers do not talk much about death, although they do have some fixed beliefs and prescribed customs which stand them in good stead when confronting it. For example, there is the matter of Charon who, according to the beliefs of ancient Rome, was the boatman transporting the dead across the River Styx. I shall never forget the sensation of riding along in the northern Peloponnesos between Kleitoria and Kalavryta, enjoying the bright May afternoon, when my interpreter pointed out a small and pleasant stream said to be the waters of the Styx.[17] Greek peasants do not assign the same role to Charon as did the Romans, for they think of Charon as death itself, or as the angel of death whom God sends down to bring back the soul of someone whose time on earth has run its course. There are many songs and stories about Charon, who is personified as one who wrestles with individuals for their lives or who uses craft to draw the soul out of the body. From time to time he is supposed to have displayed something akin to human sympathy:

> *God and Death:* Once upon a time God sent death to reap a soul but when death heard the lamentation of the relations and saw the beauty of the girl whose soul he was supposed to reap, he felt sorry and returned to heaven without accomplishing his mission. When God asked him why he didn't bring the soul, death replied that he couldn't stand the crying and despair that he had heard and seen. God got very angry and hit death so that he became deaf, blind, and lame. He made him deaf so that he couldn't hear the crying, blind so that he couldn't see whether the soul to be taken away belonged to an old person or a child, and lame so that he could not run away from the place where he was sent.[18]

761 775 [772] Although church art, depicting the medieval Christian conception of heaven and hell, has had some effect upon the view peasants take of "the next world," the people very often reveal a more basic belief in Hades as "a common meeting-place of all whose lives are ended, without distinction of merit. Death is a deprivation of the joys of life, which, with all its troubles and cares, is sweet. The old uneasy feeling that after death it is